2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

872 719 on the whole future life of the young scholars. As long as these monastic schools are attended, all attacks on the Buddhist faith must be fruitless.

872 719 712 Besides the commandments, the paya-shekho, and the pareit-yôp-thi, the lauds of the Lord Buddha, and the aspirations to be repeated at the holy shrines, the formulæ to be told over on the beads; besides these first principles, the young Burman is taught the thin-ki-ya, the rules which are to prepare him for assuming the yellow robe, and to guide him during his longer or shorter withdrawal from the sinful world to the calm tranquillity of the monastery. He must learn that the young novice carefully imitates the decorous pace of the yahan; does not walk fast; avoids swinging his hands; does not smile or laugh in passing through a village, and keeps far away from all secular amuse- [292] ments. The yellow robe, distinctive of the order, is to be regarded not as a garment to cherish and comfort the wearer, not as a robe to adorn the outward man and make it look stately or pious, but merely as a concession to modesty, born of the weaknesses of poor human flesh—and further, as a means of enabling the worthless frame to endure the • [241] extremes of heat and cold. In the same way food is to be eaten only to support life. The member of the sacred order must not think of meal times as an occasion for gratifying his senses; he must avoid dwelling on the tastiness of the food and the gratification to his palate which the pious zeal of a supporter may afford in presenting an unusually dainty meal. Especially must he refrain from eating food to make himself strong and lusty. He must always remember the transitoriness, the misery and unreality of the world, and find relief in the Triple Consolation, the trust in the Lord, the Law, and the Assembly.

All these things are impressed on the young pupil as soon as he is able to read at all, every one of them assuming the fact that as soon as he is old enough, or as soon as he has gone through the necessary preparation, he will assume the yellow robe of the devout, to wear it perhaps for life, perhaps only for a day or two, but certainly to put it on, for [885] without this he cannot attain to the full privileges of a man. [777] His kan (luck) will be altogether one-sided. All the ill deeds